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A Colonial Town; Framingham, Massachusetts

Submitted by
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In partial fulfillment of the requirements
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TABLE OF CONTENTS

	PAGE
To the Reader A Foreword	1
CHAPTER I	
The Period of Indian Occupancy	13
CHAPTER II	
The Settlement	24
CHAPTER III	
The Revolutionary War Period	48
APPENDIX	
Places of Historic Interest in Framingham, Massachusetts	77
Copy of Survey Questionnaire	81
BIBLIOGRAPHY	
Books, Manuscripts, Magazine Articles, Maps, Town Records	82

THE HISTORY OF THE

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1795

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TO THE READER A FOREWORD

This work is undertaken in an attempt to arouse in the teachers and the students of Framingham, Massachusetts an interest in the history of the community during the first century of its existence. Although such a history may seem to possess little of interest beyond the confines of the town itself, by tracing the story in such a way as to bring out the dynamic factors, the basic elemental attitudes of any frontier settlement, the writer hopes to portray the history of a typical town of the colonial frontier, one which has survived, developed, and taken its place among the leading communities of any state in these United States.

A survey of the teaching methods, materials and courses of study relating to Framingham history was made by the writer. Sixty-two class-room teachers from grades one through nine in the public schools of Framingham were asked to check a questionnaire built upon topics relating to the subject. The Senior High School did not figure in the survey since it had been ascertained beforehand that the study of local history had no place in its curriculum.

Fifty-five of the teachers representing more than 1550 pupils, returned the questionnaires. Of this number, seven

teachers of Grade Four with a total enrollment of one hundred and forty-two pupils showed that an average of four weeks is devoted to the study of Framingham history. This is taken as a part of the regular work in Geography.

One teacher of Grade Two, with thirty-five pupils enrolled, reported that she spends thirty minutes each week in story telling, sandtable representation, poems, and local names pertaining to Framingham.

One teacher of the fifth grade with twenty-one pupils correlates local history with English.

This investigation shows that only a very small per cent of the pupils in the classrooms of the public schools of Framingham are being made acquainted with the story of their town each year.

The use of local history as a means of making the study of the various phases of American history more meaningful has been too little exercised by the teachers of history throughout the country. Massachusetts with a wealth of historical background material was, in 1929, one of nineteen states in the United States where the study of state and local history was neither required by

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law nor generally taught.¹

While the study of local history as an independent course loses much of its value, the national aspects in the history of Framingham or the development of the community from a frontier settlement must necessarily furnish concrete illustrative aids for the gaining of a better view of national history. Every American idea, institution, and practice had its inception or expression in some community.

By studying Framingham history, pointing out the extraordinary accomplishment of establishing permanent homes in a wilderness, of instituting places of worship, of building a system of education, of nurturing a jealous and profound love of liberty, we reflect honor on the past and give completeness to the history of the nation as a whole.

Where can the results of harmony and cooperation, of discord and bickering, of good and evil be more in evidence than in the records of a community? Stories of the pioneers and the conditions which brought the community into being can become valuable indices of the kind of life and

1. R. M. Tryon, "The Teaching of Local and State History." Elements of the Social Studies Program - Sixth Yearbook of the National Council for the Social Studies, McKinley Publishing Co., 1936. Chap. X. p. 134-135.

thinking that produced the democratic way of life we are living today. The hardships and the tragedies, the dreams and the ideals of the common people who helped to build this America can be vividly traced in local history.

Never, perhaps, in the history of America has there existed a greater need for a spirit of loyalty and patriotism, a deep reverence and appreciation for the advantages which are ours and which we must assist in preserving for humanity than exists to-day. .

This patriotism must begin at home. It must be based upon an understanding of our historic backgrounds. The story of our development as a nation and the role that each community has played in this development becomes a vast reservoir of inspiration and encouragement, capable of bringing to every pupil a strong resolve that democracy shall not perish from the earth.

The story of freedom, the terms "individual worth," "brotherhood," "the blessings of Democracy," can have little meaning unless they can be traced as a slow evolution from the days of colony, and frontier, to the emergence of a great nation where these blessings are ours to protect. Community history can be taught in such a way as to impress

every child with the part that his community, and, possibly, his ancestors have played in building this nation.

The concepts of democracy and freedom which we strive to pass on to the pupils in our history classes must be more than words. A view of human striving, passionate desires, long endeavor, blood and sweat of men and women laboring to clear the American wilderness, and then working to build within it, stone upon stone, that nation of strength which we possess and seek to preserve, will set up for all to see and understand, the symbols of those ideals which make for freedom and democracy.

The historic ideals of our democracy must be translated into the language and the experiences of the pupils in terms of the things which are related to them and to their community. Pupils must be made to feel that the community in which they live and in which their parents make a living is part and parcel of the America that they are studying in the history textbook. It becomes the duty, then, of every teacher of history to see that the background of the community is taught in terms of its history and the activities of those who have made it what it is today.

"The community is a epitome of the world. It provides instances of every fundamental process, past and present. The local church is the summation of man's effort to meet spiritual needs; the grocery store is the cross-roads of the world's economic highways; the village council is wrestling with many of the problems that have vexed rulers of all the ages; the local doctor shares all knowledge concerning sickness and health; the local citizens are the heirs of all the ages. The local community has continuity with the past and connections with all the world, and includes all the hopes which inspire men everywhere. It has dignity and meaning. The teacher who cannot appreciate the community in which her school is located is overlooking a source of living power."¹

The fact that there is no provision made in the curriculum for the study of local backgrounds is not sufficient cause for neglecting this area. A careful examination of the units to be studied will reveal numerous possibilities for using materials of a local character to supplement and illustrate. For instance, a unit "How England Built Colonies in America", shows the possible application of local history. Framingham was a part of the Massachusetts Bay Colony. Her story is the story of a typical colonial town of the Commonwealth. "The French and Indian Wars" and "The Colonies Become Independent States" are units that can be studied in the broadest sense when they are studied in such a way that

1. Edgar B. Wesley, Teaching Social Studies in the Elementary School. Boston: D. C. Heath and Company, 1947. p. 192.

a proper relation is established between the national event and the local event.

Tryon states five outstandingly recognized reasons for teaching local history. They may be stated as follows:

1. Local history serves as a basis for the development of an intelligent and elevating local pride.
2. Local history puts the pupil in touch with local political, social, and industrial development and furnishes him with the background knowledge necessary to interpret them.
3. Local history furnishes the pupil with illustrative material and aids him in securing an adequate understanding of national history.
4. Local history supplies the opportunity for the pupil to come face to face with historical materials thus creating in him a feeling of historical reality and giving him training in handling historical sources.
5. Local history supplies the teacher with many opportunities to make his teaching conform to the modern educational principles of proceeding from the concrete to the abstract and from the known to the unknown.¹

To foster pride in one's community is a worthy aim, since one who is sufficiently informed about his community as to be proud of it is likely to take an active part as a citizen to make it a better place in which to live. The

1. Tryon, "The Teaching of Local and State History", p. 139.

teaching of local history can do much to foster this community pride.

The remaining four reasons listed above for the teaching of local history are generally recognized as fundamentals of effective history teaching regardless of content. If history is to fulfill its purpose it must give the pupil an intelligent understanding of his social, economic and political environment; it must provide concrete illustrative aids, aiming toward giving a comprehensive view of national history; it must give the pupil the opportunity to come face to face with history in the making; it must conform with the generally accepted principles of good educational procedure.

It is the opinion of the writer that local history can be taught so as to accomplish these worthwhile aims.

Lest the value of using local resources be lost by failing to give pupils the proper concept of the relationship between local, state and national history definite criteria in integrating it with national history may be in order at this point. The following criteria for selection may serve to lead the way to successful integration.¹

1. Caroline E. E. Hartwig, "Use of Local, State and Regional Resources." The Study and Teaching of American History, Richard E. Thursfield, ed. (Seventeenth Yearbook of the National Council for the Social Studies. 1946) pp. 346-347.

1. Individuals and places which played a part in local history.
2. Individuals who played a part in the nation's history and may be claimed by the state or local community.
3. Individuals who played parts, though unequal ones, in state and national history.
4. Events which are a part of local history.
5. Events which are a part of both local and national history.
6. Points of similarity and points of difference between conditions in the local area and the rest of the nation.

The teaching of local history has been disparaged by those who claim that it leads to provincialism, that it is unimportant and inconsequential. If it is taught away from the national scene it can lose significance and may even lead to provincialism. But if it is integrated with the great movements in the development of American history, it becomes a humanizing and vitalizing spark, leading to a real and enriched understanding of the development of American life.

That the study of local history in any state can afford a rich opportunity for teachers of history to vitalize their courses has been demonstrated in a number of significant experiments in integration. These have

been tried and reported on, showing the methods used, materials available and means by which teachers can make their courses more effective and interesting by making the necessary adjustments.¹

Fifty years or more ago, Mary Sheldon Barnes wrote the following basic values of the study of local history for secondary schools students. They are worthy of serious thought at this time.²

"In local history alone can the teacher most nearly bring his pupils face to face with all the sources, and give him the best training that history has for him in accuracy, the nice weighing of evidence, the sympathetic interpretation of the past. In the second place, through local history the citizen finds a close and intimate connection with the great whole (of his history)."

These are the goals which have been overlooked by teachers who have passed the use of local history by as of no importance. On the other hand, those teachers who have applied these goals to their teaching have reaped results that prove them reliable.³

1. William Peterson, "The Use of Local History in Studying American History," in Ruth West, ed., Utilization of Community Resources in the Social Studies. (Ninth Yearbook of the National Council for the Social Studies, 1938.) pp. 101-110.
2. "The Teaching of Local History," Educational Review, X. December 1895, p. 482. In R. E. Thursfield, ed., The Study and Teaching of American History. (Seventeenth Yearbook of the National Council for the Social Studies, 1946.) pp. 332
3. Eleanor Iler Schapiro, "Publishing a Local History." Social Education, January, 1939, pp. 25-29.

"The teacher is at every stage confronted by difficulties inherent in passing from words to realities, and it is largely because these are not generally and clearly recognized that school instruction in history is often ineffective. The choice of facts is important from the point of view of both educational aims and of the abilities of children. But no facts that have their beginning and end in empty words or phrases can be of much consequence."¹

The story of Framingham has a large part to play in the development of real understanding of historical facts that are taught as a part of our national growth. The local background of the early settlers who rose to positions of importance and made contributions to national progress serves as an example of the way in which all national development rests upon local foundations.

The love of "rocks and rills" of "woods and templed hills" must be integrated into one whole through that loyalty which comes from an intelligent pride in one's own town.

1. Henry Johnson, Teaching of History. (New York: Macmillan, 1941) p. 176

A COLONIAL TOWN; FRAMINGHAM, MASSACHUSETTS

This is the story of an American town. It is the story of the first one hundred years in the life of a small community in the eastern part of Massachusetts. It is a story typical of an early American town. Through events which grow out of personalities and the actions of each succeeding generation, the whole span of American history from 1640 to 1800 as typified in one small town becomes real and exciting.

From the days when the early settlers found the Indians roaming this area, to the turn of the century after the War of Independence, the settlers of this town took their places in founding the institutions, fighting the dangers, expanding and developing the characteristics which have made a new kind of man, an American.

This is the story of a typical American town; one which has been affected by outside events; one which has, in turn, affected the outside. These are the events that make American history.

THE PERIOD OF INDIAN OCCUPANCY

It was in the fall after the arrival of Governor Winthrop and his colony at Massachusetts Bay that an event trivial in itself pointed the way which white men were to follow in founding the town of Framingham, Massachusetts. On an autumn day in 1630, a party of Indians was traveling from Woodstock, Connecticut along the trail that crosses the outlet of Washakum Pond, passes along the shores of Farm Pond to a path between the edge of the Sudbury Meadows and the slopes of Reeves Hill, then on to the present town of Weston. They were an old Nipmuck chief, his son and several of his tribesmen bent under the weight of heavy sacks of corn. Somehow news had reached these Connecticut Indians that the colonists at Boston were badly in need of corn and the redmen were willing to sell to the colonists. From previous visits the Indians knew the best route to tramp with their heavy burden.¹

Thus, it may be said that the chance arrival in Boston of a group of Indian porters established a practical route to the southwest, one of the oldest highways in America, the Old Connecticut Path.

Over this Path were to be carried for more than two centuries messages of peace and war. It was at one and the same

1. Josiah H. Temple, History of Framingham, published by the Town of Framingham, 1887, pp. 80-81.

time a cause for alliance and a challenge for war. It was the Path which was to carry the first westward march of pioneers who were to build an Empire.

Three years later when John Oldham, Samuel Hall, and two companions journeyed from Watertown to the Connecticut River to find areas rich in beaver, they traveled over this area and followed this same route.¹

They knew this was an Indian trail and they also knew that there were Indian villages on the way. Doubtless, they lodged with the native Indians in this area.²

Among many distinguished travelers who used this route at the time of early colonization in New England was the Reverend Thomas Hooker who, with a hundred church members and their families, was leaving the Massachusetts Bay Colony to establish a colony at Hartford.³

We can imagine these adventurers passing along the trail through Framingham; the women on horse litters, the men on foot driving before them numerous head of cattle. The broad and beautiful landscape with its ponds and rivers and brooks, its wooded hills and intervalles, which have changed little in three hundred years, must have impressed even these austere Puritans.

1. Charles M. Andrews, The Colonial Period in American History. Yale University Press, New Haven, Conn., 1934, Vol. I, p. 84.

2. Temple, History of Framingham, p. 86.

3. Ibid., p. 87.

The background for the early settlement of Framingham, economic, social, and political, can best be drawn by telling the story of the Indians who inhabited this region before the coming of the white settlers.

The Massachusetts tribe of redmen was known as the Nipmuck Indians (meaning fresh water country). They belonged to the great tribe of the Algonquins, and although they were independent of the other New England tribes, they spoke the same language, inter-married, and in war were allied with them against the Mohawks and the Mohegans.¹

Before the coming of the white men to Massachusetts, the Nipmucks had been powerful and prosperous; but disease and wars had greatly reduced their numbers. They had been visited in 1613 by a pestilence. Again, in 1633, smallpox had swept away hundreds more, leaving only hundreds where there had been thousands.²

Well might the Puritans have accepted this as a special dispensation of Providence to lay the way open for them to come into this land.

No one knows where these Indians came from nor for how long they had been here. Whatever their origin, the natural advantages of the Framingham region must have made it a favorite dwelling place for many ages. Here were the swamps abounding in beaver and

1. William Barry, History of Framingham, 1847- pp. 21-23.

2. Herbert L. Osgood, The American Colonies in the Seventeenth Century, Macmillan Co., New York, 1904, Vol. I, p. 527.

other furbearing animals, the ponds breeding shad and salmon, the streams affording excellent fishing places, the forests sheltering game, and the vast meadows supplying rich and easily tilled soil.¹

Mr. Jonathan Eames relates a story of his boyhood, recalling how more eel were found in Washakum Pond than any other place in this region. The traditional story is this. At eel season it was customary for the natives from all the country around to gather here to fish and to feast on slimy eel. It so happened that the Narragansetts living along the Rhode Island Coast invited the Nipmucks to a feast of clams. In return, the Nipmucks invited their hosts to partake of their favorite food, the roasted eel. They met and feasted along the banks of the Connecticut River. The shore Indians greatly disliked the eel. Expressions of disgust resulted in a bloody fight in which the eel-eating hosts were the victors.²

There is little recorded to show that the number of Indians living in this region when the first white settlers came was great. But the records make it clear that the section of land between Farm Pond and the Natick line, and then on southward continued to be the dwelling place of Indian families, the Magunkooks, until as late as 1684.³

The Magunkook Village was the seventh and the last village of "praying Indians", as those who were converted to Christianity

1. Temple, History of Framingham, pp. 10-18.

2. Ibid., p. 42.

3. Ibid., p. 62.

were called, in Massachusetts Bay Colony. It was established by John Eliot in 1660. Drawing on our imagination we picture family wigwams clustered on the plain, fish hanging to dry, a granary in the distance, swine and horses roaming at large, cattle grazing, a common cornfield, a fort on the knoll with the burial ground at the foot of it.

Between 1669 and 1684 there lived on this 4000 acre tract some eleven Indian families who worshiped God and kept the Sabbath according to the civil law of Massachusetts.¹

As a matter of democratic significance, it is interesting to note that a feeling of confidence and friendship existed between these Indian inhabitants and the early white settlers. The Indians willingly accepted the white man's God and trusted the white man as a friend. They proved themselves faithful to the English on numerous occasions, until the English, constrained by fear at the outbreak of King Philip's War, adopted policies which resulted in suspicion and watchfulness.²

One has but to read books written on frontier history to learn that the white man treated the Indian with scorn and contempt many times. The Indians were promised rights which were never granted. They were made to feel inferior. The white man could not understand the philosophy behind the actions of these native, nor did he make any serious effort to accept them as "brethren." The red-

1. Daniel Gookin, Historical Account of the Christian Indians in New England. (1675-1677) American Antiquarian Society, Worcester, Mass., Cambridge, Mass. - 1836. Vol. II, p. 476.

2. Ibid., p. 492

men, in turn, being superstitious by nature, were afraid of what they could not understand. They were quick to feel insults. All this the white settler did not seem to realize as he took over the redman's land and built his own home in the Indian country.

Then again, the English knew of the feeble condition of the Nipmuck tribe and they used this knowledge to make their power to dominate the Indians more certain. They seem to have been unaware that their own passion for land on which to build homes was driving the Indians from their rightful lands.

The white settlers failed to see, also, that a change was taking place in the attitude of the Indian toward the white man. His determination to protect himself and his tribe from becoming slaves led him with all the passion and fury of his nature to attempt to banish the invader from this land that had been his for centuries.

At the very time that Philip, Sachem of the Wampanaogs, was seeking to overcome tribal differences and to join all the tribes to battle against the English, the English were playing into his hands by placing restrictions on Indian hunting, fishing, and gardening. In spite of this unfair treatment some remained faithful to the English, others did what the suspected and watched do everywhere. They became enemies, secretly or openly.¹

1. Gookin - Historical Account of the Christian Indians
in N. E. p. 493

Meeting an Indian warrior wrapped in the skins of a wild animal, or wearing a loin cloth, his body greased, his face painted red and white, his glossy hair made brilliant with colorful feathers, carrying in his hand a tomahawk or a scalping knife became a thing to dread throughout the Colony.

That there was sometimes an element of high aspiration and loyalty in the skulls behind these painted faces cannot be doubted. The "praying Indian," Quannapoth, alias James Wise, and Job Kattanahit proved true friends to the English and furnished invaluable services as scouts during the French and Indian Wars. No two white men did more for the Massachusetts Colony than these red skins.¹

Although the settlers in the Framingham plantation did not suffer severely from Indian attacks, precautions were taken to avert bloodshed. The English authorities at Boston, as soon as hostilities broke out, sent soldiers to guard the scattered families in the Plantation. In order to better protect them, troops were sent to seize all Indians in the Magunkook Village, regardless of their loyalty or professed religious belief. These Indians were herded together and driven to Boston. In late October they were taken on vessels to bleak Deer Island. They were hardly treated as human beings. No provision had been made for their shelter.

1. Gookin - Historical Account of Christian Indians in N. E.
p. 443

So little grain was supplied that they were constrained to dig clams to keep alive. They were forced to remain here until the end of the war. Many of these exiled Indians died during the severe winters.¹

Several warriors of the Magunkook Village had escaped the British troops and later figured in the only recorded Indian massacre in the Plantation during King Philip's War.²

The scene of this attack was at the farm of Thomas Eames, built in 1669 on the southern slope of Mount Wayte. Four of the guards sent to the Plantation had been stationed in this section. Mr. Eames, his wife and nine children and the neighboring farmers shared the protection.³

With Indian warring tribes and their allies everywhere security had vanished. Every remote farm, every settler was in peril. Dread and fear and gloom prevailed everywhere. This is manifest in the following petition sent by Mr. Eames to the Council in Boston on September 1, 1675.⁴

Divine providence having cast my lot in a place both remote from neighbors in the woods, betwixt Marlborough and Medfield, and in a place of no small danger in this day of trouble, when God hath so singally let loose the heathen against his people everywhere. And as it is my duty to seek by all lawful means to preserve my family from the rage of the enemy and to provide for our welfare both at home and in our journey from place to place, which I cannot do with any comfort without horses (horses were liable to service.) My humble petition therefore to the Hon^d Council is, that

1. Gookin - Historical Account of Christian Indians in N. E. p. 449.

2. Massachusetts Historical Society Collection, Vol. IV., p. 198 quoted in Temple, p. 68.

3. Temple, History of Framingham, p. 72.

4. Massachusetts Archives, p. 245 quoted in Temple, p. 76.

I may have my horses freed from the press, to which they are continually exposed whenever I travel to the neighboring towns, nay so that I cannot pass on the Sabbath, which in every respect is grievous to me.

Who am
Your humble petitioner
Thomas Eames.

The "freedom from the press" was granted by the Council, but for reasons not recorded the guards were removed from the Mount Wayte area. Realizing that his defense was inadequate, Mr. Eames rode to Boston sometime during the last week in January to procure help and ammunition. During his absence, the six Magunkook warriors who had escaped capture returned to the deserted village with five companions. They had come to get the supply of corn that had been left stored in the granary. They found none. Fired with a fury for revenge, these Indians under the leadership of Netus, a Natick Indian, started north with tomahawk and scalping knife, along a worn path to the nearest white settlement, Mt. Wayte. Day dawned on a tragic scene. The defenseless Eames family had been wiped out. Mrs. Eames and four children had been massacred. Five children had been carried away into captivity. The barn and the cattle lay a smoldering mass. A doleful sight, indeed....¹

Today a boulder with a bronze tablet marks the place where the Eames home stood.

1. Temple, History of Framingham, p. 78.

In a plea to the Court, two of the Indians indicted for this crime made a sworn statement which throws some light on the events preceding the massacre. "But finding our corn taken away we intended to return. But Netus, . . . earnestly moved to Goodman Eames's farm for to get corn, and they said they did believe he had taken ours."¹

It would seem that the order issued by the Council at the time of the evacuation of Magunkook, "that it shall be unlawful for any person to take any part of said estate..." had not been observed by the settlers. Thus, once again, the colonist's injustices toward the Indian had brought terrible punishment from those who were wronged. Once again the innocent suffered.

The Indians accused of participation in the attack on the Eames family were apprehended, indicted and three were executed.²

After the close of the war, in 1678, those Indians who had survived the privations of Deer Island were returned to the deserted village. They reset their wigwams, replanted their cornfields, and prepared to revive old ties. The Mohawks were on the warpath that summer. Again the Magunkooks suffered. The white settlers stood aloof and made no attempt to help the Indians fight the enemy. The Mohawk raid greatly reduced the number of the Indians in the village. Some were killed and others were carried off into captivity. The survivors became discouraged and

1. Massachusetts Archives. Vol. XXX, p. 217 quoted in Temple, p. 199.

2. Temple, History of Framingham, p. 217.

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left their homes and went to live with the Natick Indians.¹

By 1700 the roots of settlement in the Plantation had thrust themselves out toward the deserted village of the Magunkook Indians. Like pioneers along the frontier in other parts of the colony, these settlers petitioned the General Court (governing body of Massachusetts colony) for the right to purchase the 4000 acre tract which had by a previous grant been given to the "Praying Indians." The petition was granted and the land purchased. Not one family of Magunkook Indians then remained within the area between the Natick line and Farm Pond.²

Such names as Cowassock, Jacob, Cochituate, Washakum, Nobscot, Captain Tom's Hill, Indian Hill, and others familiar to the residents of Framingham today have survived the passing of the Indians from this area. These names and the remains of the Indian villages to be found near Farm Pond, at Mount Wayte, at Washakum Pond, at the falls of the Sudbury River at Saxonville and elsewhere are unmistakable evidences of a long and flourishing period in the history of this 20,000 acre tract which was the white man's frontier in 1640.

1. Gookin, Historical Account of Christian Indians in N. E., p. 248.

2. Temple, History of Framingham, p. 71.

The natural advantages of the Framingham region with seven natural ponds, swamps abounding in beaver, the Sudbury River bordered with grassy pastures for cattle, smaller streams providing fish as well as power for mills, corn fields already under cultivation by the Indians, rich bottom land that required clearing were attractive to the typical frontier farmer of the colony. By 1650 the Stones, the Rices, the Bents, and the Eames, names still current in Framingham, had built homes along the Old Connecticut Path.¹

The earliest grant within the confines of this town was made by the General Court of Massachusetts to Mrs. Elizabeth Glover. Her husband, the Reverend Jesse Glover, had been a staunch friend of the Massachusetts Colony from the beginning. In 1638, or early 1639, he left England with his family to come to Massachusetts. He died in passage and was buried at sea. The first grant of land in what is now Framingham was made in 1640. The grant included six hundred acres on the east side of the Sudbury River to the great Cochituate Pond.²

The first grant did not prove to be the first settlement, however. Mrs. Glover died in 1643 and her five surviving children inherited title to the land. They held it until 1689, when the total surveyed area of 960 acres was sold for 400 pounds.³

1. Barry, History of Framingham, 1847, p. 36.
2. Temple, History of Framingham, p. 83.
3. Ibid, p. 84.

Records of the period between 1640 and 1700 contain many petitions to the General Court of Massachusetts for grants in the Plantation. A great many grants were made. Land starvation in England had made the pioneer greedy for land in the New World. In this vast uninhabited country where land had only a nominal value until it had been settled on, the pioneer realized an ambition which was held only by the rich in England: This was his land, free from feudal fees. Here he could extend his acreage by tilling and clearing more land. This land he could pass on to his sons and to their children forever. The liberal land policy of the colonial government made it possible for one pioneer to own from fifty to fourteen thousand acres.¹

The Indian occupants of the land knew nothing of title in fee simple and valued private ownership of property only slightly. Because of this it was often possible for a grantee to bargain for whatever Indian titles existed, giving wampum, knives, hatchets, shells, or even clothes in exchange for the land title.²

One grantee whom tradition tells us never set foot on Framingham soil, was destined to influence the settlement and the policies of the Plantation and the town for many years. Thomas Danforth, a native of Framlingham, England, then living in Cambridge, Massachusetts, received from the General Court in 1667 grants of land in

1. Temple, History of Framingham, pp. 89-100.

2. Frederic L. Paxson, History of the American Frontier, (1763-1893)-Houghton Mifflin Co., Boston, 1924, p. 45.

this area totaling more than 14,000 acres. These grants, called "Danforth Farms," surveyed and laid out "covered most of the Framingham Territory on the westerly side of the Sudbury River and between that river and the Sudbury line."¹

Thomas Danforth was a figure of prominence in the Massachusetts Colony. He had served as Deputy Governor, Associate Judge of the Superior Court, and as President of the Province of Maine. He had also furnished funds for an expedition to York during the French and Indian Wars. In recognition for these services to the colony, he acquired the greater part of the present town of Framingham.²

It was Mr. Danforth's plan to supervise personally the building of the township within his grant. To enterprising young men who would occupy and cultivate the land, he gave parole leases free for a few years. When these lessees had proven themselves responsible settlers they were entitled to receive written leases for a term of 999 years. Later the laws of the Commonwealth caused all these leases to be transferred as freeholds.³

Land suitable for tillage was parceled out to each lessee. He was assured pasture land in the upland meadows and along the Sudbury River. Wood for fuel and for building was to be obtained from an area "held in common," the timber land.

1. Barry, History of Framingham, p. 14.

2. Temple, History of Framingham, p. 95.

3. Ibid., p. 97.

By order of the General Court, all house lots must be within one half mile of the Meeting House in order to make possible Christian fellowship, safety from Indian attacks, and education. Mr. Danforth provided for this by allotting 140 acres, called "Ministerial Lands" to be used for the Meeting House and the home of the minister.¹

The exactness and the prudence with which Mr. Danforth drew up these plans demonstrate his well defined aims. This was the system he had known in England. But, in spite of well made plans, the frontier was not adapted to this manner of land division. The home of the settler was often at some distance from the farm lands which he had to till. The pasture common was far from the farm and the home. Considerable time and effort were lost in traveling from one lot to another. Space was wasted. Many changes were made as time went on. More settlers came and this plan was abandoned. But the influence of this original plan is evident in the lay-out of the town today.²

His plan for disposing of land seems to have been popular. Settlers came rapidly. At the outbreak of King Philip's War in 1675 pioneer settlers from Watertown, Lynn, Danvers, Reading, and Roxbury had followed the streams and Indian trails and had forded the river to clear the land and build their cabins on the "Danforth Farms."³

1. Temple, History of Framingham, p. 97.

2. Andrews, The Colonial Period in American History, Vol. I, p. 141.

3. Ibid., p. 106.

Thus frontiersmen had begun in Framingham what frontiersmen everywhere in this country were to do for several centuries. They were building the institutions of private and public life which were to give meaning to America.

It was during this period of settlement that the deplorable episode in Massachusetts Colonial history, the Salem witchcraft delusion occurred. The Nurse, Clayes, Bridge and other families, forced to flee from Salem (now Danvers) sought refuge along the east side of the Plantation in the neighborhood now called Salem End Road.¹

The census of 1700 boasts of seventy homes with a population of three hundred fifty people. It is interesting to examine a map, Plan of Framingham Plantation in 1699, and to see how the first home sites are distributed along the Old Connecticut Path and the trails leading from this main thoroughfare.

There are neither pictures nor engravings of these first dwellings, but going by description of houses being built in other parts of the colony at this time, we draw this picture. The buildings were often two stories in front with a roof which sloped to a single story in the rear. There was always a huge chimney in the central part of the building. The doors were unpanelled; each had a heavy wooden latch and a string which could be pushed out through a hole so that the door could be opened from

1. Barry, History of Framingham, p. 32.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861.

2. The second part is a report from the Secretary of the Interior, dated January 1, 1861, on the state of the public lands.

3. The third part is a report from the Secretary of the Treasury, dated January 1, 1861, on the state of the public debt.

4. The fourth part is a report from the Secretary of the War, dated January 1, 1861, on the state of the military forces.

5. The fifth part is a report from the Secretary of the Navy, dated January 1, 1861, on the state of the naval forces.

6. The sixth part is a report from the Secretary of the State, dated January 1, 1861, on the state of the foreign relations.

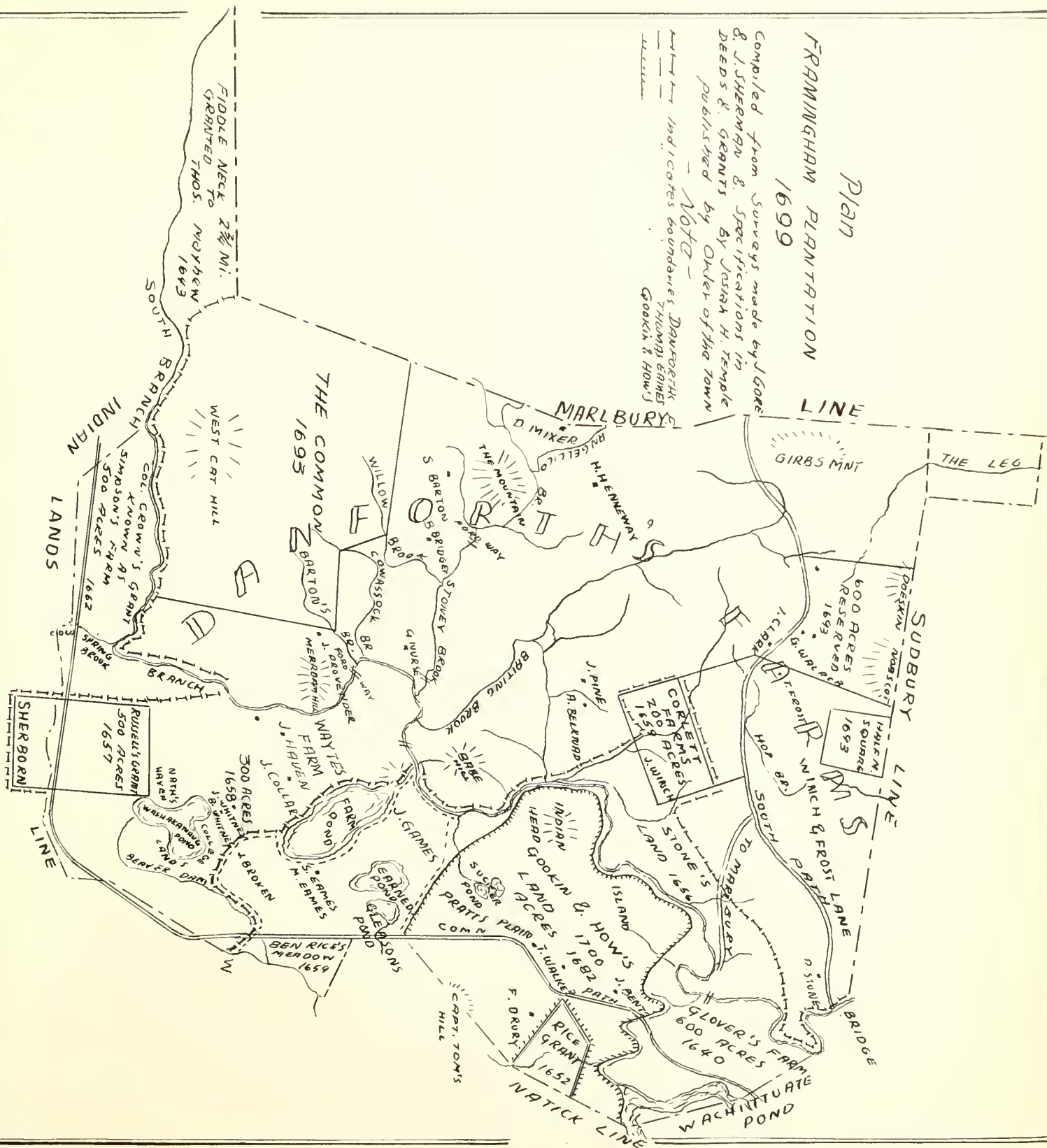
7. The seventh part is a report from the Secretary of the Education, dated January 1, 1861, on the state of the public education.

FRAMINGHAM PLANTATION

1699/

Compiled from surveys made by Gore
8. J. SHERMAN & Specifications in
DEEDS & GRANTS by JESSE H. TEMPLE
published by Order of the Town

indicates boundaries DANFORTH
THOMAS EAMES
COOKIN & HOW'S



the outside. The windows were square holes in the walls covered with a board shutter or little panes of greenish glass held in the sash with lead.

Each cluster of homes was a center of its own in previous associations and social ties. On the east side of the Sudbury River were those settlers who held land in fee simple, grants from the General Court. On the west side of the river were the Danforth lessees entitled to rights and privileges "in common."

We shall see how the conditions under which these early settlers acquired their land titles helped to shape the course of the growth of the town and left habits of thought and antipathies that moulded public opinion and gave direction to local institutions.

Because of the difference in the matter of land title, and because of slight differences in religious doctrine, the history of Framingham from this point on divides itself into two streams: one, the struggle to keep a balance of control between the lessee landholder and the grantee land owner; the other, that of liberalism within the church itself. However, the attempts of one group to over-ride the other were always curbed either by natural circumstances or by the colonial authorities.

When the petition asking for incorporation as a town first went to the General Court in 1693, it was signed by those settlers

living on the west of the Sudbury River, holding lands in fee simple. It was their intention to make the center of the town at Pratt's Plain (Concord Street between Lincoln Street and the Worcester Turnpike). But the Danforth lessees who wanted the town center in their vicinity thwarted this plan.¹

Perhaps the strongest of the slender ties that held these scattered farmers together were the opportunities created and the duties entailed by living on a frontier. As they all became subject to the same environment, differences were forgotten, common interests developed and grew into common purpose, the making of a town.

After several unsuccessful attempts to incorporate, in which matters of boundary between townships were the main cause for disagreement, the General Court passed the following resolution which constitutes the Act of Incorporation of the Town of Framingham, Massachusetts - June 25, 1700:

Ordered--That the said Plantation called Framingham be from henceforth a township retaining the name of Framingham: and have and enjoy all the privileges of a town according to law: Saving unto Sherborne all their rights of land granted by the General Court to the first inhabitants, and those since purchased by exchange with the Natick Indians, or otherwise all the Farms lying within said township according to former grants by the General Court.²

1. Temple, History of Framingham, p. 130.
2. Town Charter, Framingham Historical Society Rooms, Framingham, Massachusetts.

It is evident that no boundaries for the town were mentioned, nor was a specific description given. Neither was provision made for the organization of a local government. The settlers scattered over the area immediately took steps to find out in which town they belonged. Much wrangling and petitioning resulted. On July 11, 1700, the Court issued the following order:

Resolved and Ordered: That all the lands belonging to Thomas Danforth, Esq., as well by purchase as by Court grant at the time of settling of Sherborn in 1679, and excepted in the Court's confirmation of the township of Sherborn, belong to Framingham:- And that the inhabitants of said town of Framingham do convene and assemble at their meeting house on the first Tuesday of August, next, and then and there make choice of selectmen and other town officers to serve until March next, at which time the law appoints the choice of Town Officers.¹

By these two acts the General Court had established the town and had tried to settle the question of boundaries. But there were the "seventeen families" living on Sherborn Row who could not determine their claim. This discord between the two towns retarded the growth of Framingham for nearly ten years. When the boundary was finally settled in 1710, "for the sake of future peace and quietness," the "seventeen families" were annexed to Framingham. Sherborn received as an equivalent four thousand acres of "wilderness country land" west of Mendon.²

Now that the Court had granted township rights, the heads

1. State Archives, Vol. CXIII, p. 481, quoted in Temple, History of Framingham, p. 129.

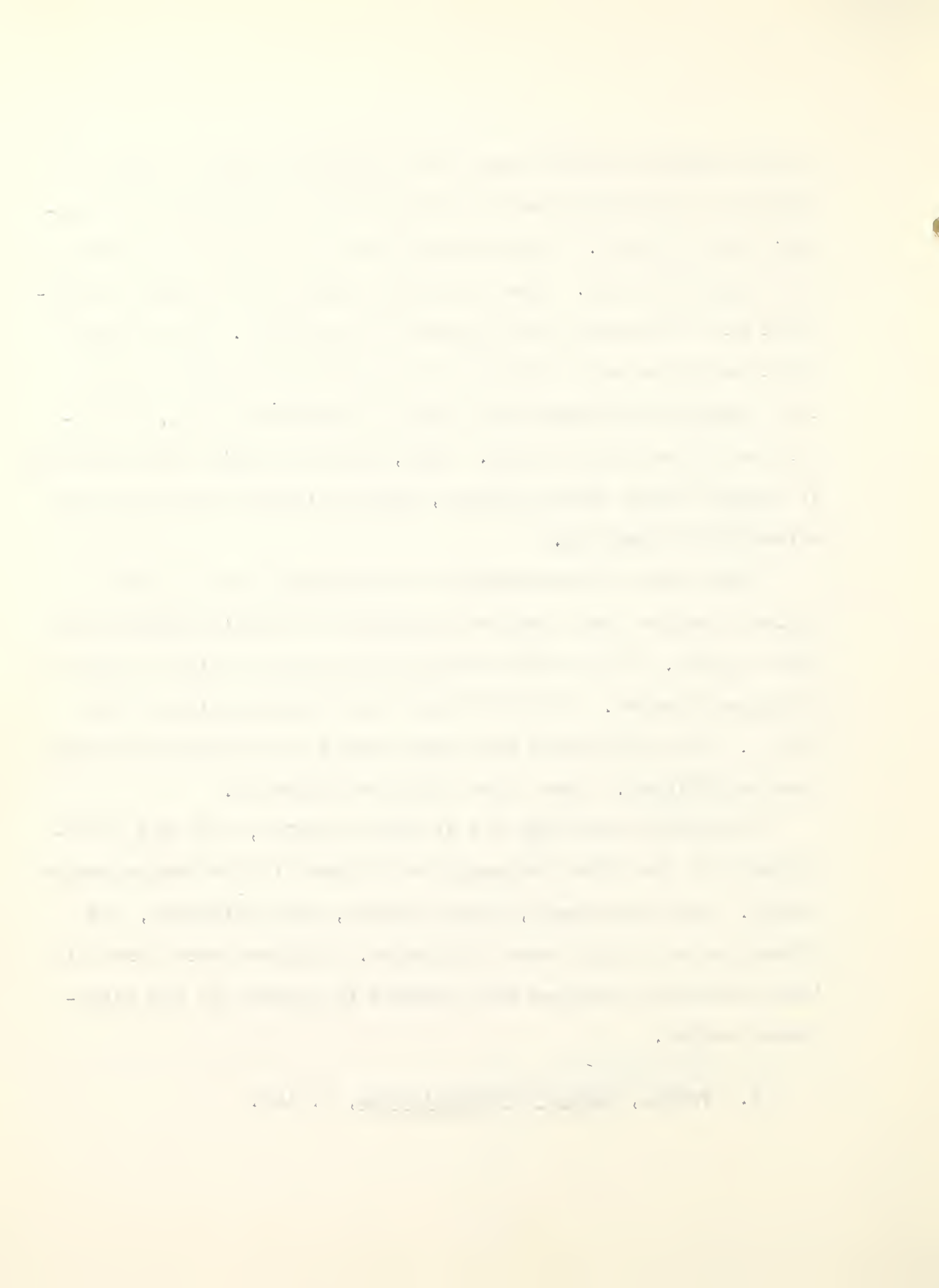
2. Temple, History of Framingham, p. 131.

of the families settled here were required to take an oath of loyalty to the Massachusetts Colony and to provide for the support of a minister. The minister was to be paid and a house was to be built for him. These settlers were also to agree to arbitrate all differences of opinions to the Church. The General Court would tax each according to his means and would expect each taxpayer to respect the laws of "equality of men," in regard to the holding of land. Thus, whatever their former station or however large their fortunes, these settlers had to sign an agreement of equality.¹

These were the descendants of the people who had left England because they were not permitted to worship according to their belief. In the new land they had come to think of this as religious freedom. So had it been from the beginning of the Colony. All who settled here must accept the religion that had been established. None other would be tolerated.

The pattern had been set in 1629 at Salem, with the establishment of the First Congregational Church in the Massachusetts Colony. Anne Hutchinson, Thomas Hooker, Roger Williams, and others had had their views challenged. They had been forced to leave the Colony because they refused to conform to the established belief.

1. Temple, History of Framingham, p. 148.



In compliance with the Court order, the first town meeting was held on August 5, 1700. Selectmen, town treasurer, town clerk, constable, assessors, commissioners and surveyors of highways were chosen. These men and those who followed them in office for many years after were friends and personally known to their neighbors. They accepted the responsibility which the governing of a frontier town presented. The task of running the affairs of a town where religious, political, and social institutions were being made was neither easy nor pleasing. There occurred disagreements, bickerings, and resulting hard feelings. By loyal and disinterested service these officers were, though unconsciously, helping to build a town which like thousands of others, with local variations, was to play its part in molding a strong America.¹

The Framingham town meeting was the place where the whole population, rich and poor, just and unjust, was to have a voice in dealing with local matters. Not a school house, bridge, meeting-house, or milldam was set up or torn down without this voice of the people making itself heard. The town soon learned to exercise this right to express its opinion on every question before the country. In town meeting the settler discovered the great secret of cooperation and hard work as a medicine in curing the problems of the times.

1. Temple, History of Framingham, p. 161.

It is strikingly significant that many of the ideals expressed in planning the government of the town were similar to those written in the state government of the Commonwealth of Massachusetts and in the Constitution of the United States three quarters of a century later.

The settlers of Framingham had, in 1698, voted to build a meeting-house. They thought that this action on their part would strengthen their appeal for township. This first meeting-house was erected on the highest point of land on the east side of the burying ground on Main Street. It was a two story wooden building, thirty feet by forty feet. Services were held here in 1699.¹

Seventeen years later the church was completed. It was clapboarded but unpainted. The windows on the long side (the front) were of uniform size and shape and regularly spaced. On the other three sides the size, shape and placing was determined by the individual pew holder. There was a large double door in the front, but the individual pew-holder was allowed to cut doors wherever convenient to reach the pews.²

Although the settlers had pledged themselves to observe the law of equality of all men in matters of land-holding, the order of precedence in seating at the meeting-house ignored this pledge

1. Temple, History of Framingham, p. 145.

2. Ibid., p. 145.

of cast and rank completely. This matter of seating was a very serious one in the eyes of the early settlers of the town.

The women's gallery was on the east side of the church and was reached by a separate stairway. The men's gallery was on the west side with its own stairway. The galleries had long roughly hewed benches. The deacons and those who occupied places of distinction in the eyes of the church fathers were seated on benches on the main floor of the building.¹

Looking back to the beautiful churches and cathedrals they had left behind in England, to these builders this meeting-house must have appeared bare and uninspiring. But this was the American frontier. It was influencing them away from English traditions. They had built a church in the wilderness with the materials which the wilderness afforded. This victory of the frontier over the old customs was symbolic of the change that was taking place in the builder. A new kind of man was in the making--an American.

Sixteen days after receiving the charter of township, Framingham invited the Reverend John Swift to come to their church in the wilderness. He was a young man of twenty-three years and a recent graduate of Harvard College. He was to receive sixty pounds yearly, and was given one hundred acres of land and ten acres of meadow.²

1. Temple, History of Framingham, p. 146.

2. Ibid., p. 192.

Because Framingham was an inland town there were probably no visiting elders present at the ordination of the first minister. The covenant had been drawn up by the Reverend Swift and the eighteen members present. It was read on this day by the minister.¹

We do, under a soul-humblng and abasing sense of our utter unworthiness of so great and high a privelege as God is graciously putting into our hands, accept God the Father, Son, and Holy Spirit, for our God in covenant with us;--promising that we will walk together in a church state, as becomes saints, according to the rules of His Holy Word....²

When one considers that almost the entire interests of the community centered around the pulpit and the minister's sermons, the choosing of a man to lead them in the word of the Lord was an event of great significance in the history of Framingham from many angles. For forty-five years the Reverend Swift as pastor of his flock visited even the remotest farms in his parish. His sermons were a mighty factor in keeping culture alive on this tough frontier.

The Reverend Matthew Bridge succeeded Reverend Swift upon his death in 1745. The house built by Reverend Bridge and later occupied by his successor, Dr. Kellogg, is still standing on Kellogg Street.

1. Church Record of October 8, 1701, Framingham Historical Society.

2. Ibid.,

In this wilderness the inhabitants of Framingham were to find that they could not rule out trouble from natural causes, or man-made, by simple resolution. The next half century was to test their true faith in each other and in the church to which they had sworn loyalty. The minister's salary was sometimes a heavy burden upon the settlers. In spite of the words of the covenant that they would walk together as becomes saints, there were frequent dissension, bickering and wrangling among the early church members.¹

• These were anxious years in the history of all the New England Colonies. Bands of hostile Indians were again on the war path (1702-1760). Every year some farmer at work in the fields, or some traveler on the road, was surprised by a brutal attack. Every man kept his musket at hand even on his way to and from church. In Framingham sentries were posted on Bare Hill (Normal) during church services.²

The early settlers were sometimes unprepared for the types of hardship they were to encounter on this frontier. But they possessed strong and determined minds. They met in town meeting and discussed means of protecting every inhabitant from Indian attacks.

Garrisons and forts were ordered to be built. These were

1. Temple, History of Framingham, p. 200.
2. Ibid., p. 150.

built by neighbors clubbing together. There were four in early Framingham; one at Buckminster Square, a second near Salem End Road, a third in the vicinity of Normal Hill, and a fourth near Learned's Pond.¹

The garrisons were generally built with upright logs split in half for the lower story. The outside was of clapboards and the inside was lathed and plastered. The doors were of heavy planks studded with wooden nails and the windows had heavy shutters. A second story usually overhung the lower one for a foot or two. The Salem End Garrison had a sort of cupola or watch tower at the gable end. The house was surrounded by a heavy palisade with a plank gate. At the time of an alarm the families hurried to the nearest garrison and remained there until the danger from attack had passed.²

Tradition furnishes this story regarding the Salem End Garrison. The barking of dogs in the middle of the night drew the attention of the sentries to sounds which made them suspicious that some one was prowling near. Firing in the direction from which the sounds came, all was quiet again. The next morning blood was found near the gate and was traced across the swale for a distance of more than two miles.³

Another traditional story is of a woman who went alone to milk the cows in the pasture about two hours before sunset.

1. Temple, History of Framingham, p. 153.

2. Ibid., p. 155.

3. Ibid., p. 157.

An Indian camouflaged in the ferns crept up behind her and stabbed her in the back. The story of the attack on the Eames family at Mt. Wayte belongs to this period of Indian menace.¹

The strength and courage which these early settlers showed during the years of Indian hostilities seems little short of miraculous. They spent their time and money to keep up the garrisons. They gave their services as scouts in this area and in towns neighboring Framingham. They sometimes were unable to plant or harvest crops. Mothers lived in constant fear for the safety of their children. Fathers and sons at work in the fields never knew when an Indian might be lurking in the ambush ready to kill. Theirs was a courage born of two generations of experience in overcoming the dangers, the loneliness, and the privations of the American frontier.

Framingham men have been in the thick of action in all our wars. When rumors of attacks on the towns of the western frontier, Brookfield, Groton, and Lancaster were passed from lip to lip, Framingham men were ready. The General Court called for troops and the town responded by enlisting its quota of men. These men played a noble part throughout the war years. Twenty men from Framingham figured in the expedition against Louisbourg in 1745. Framingham men also took part in the battles of Crown

1. Temple, History of Framingham, p. 157.

Point and Ticonderoga and the capture of Montreal.¹

With the end of the French and Indian Wars in 1763, Framingham could total up with pride. She had contributed her part to the financial cost of four million dollars to the Massachusetts Colony. She had sent forth her quota of men to help defend the colonies against the Indian menace. They had waylaid Indians, watched for campfires. They had taken part in assaults and advances. Two of these men, John Nixon and Jonathan Brewer, had received their first lessons in the strategy of frontier fighting and were to distinguish themselves in the Revolutionary War.²

Despite poverty and hardships, there was much of good that came to Framingham during these first sixty years of her existence as a town. The population grew. The settlers continued to clear the land. They looked to group welfare, completing the meeting-house, providing a system of education, planning highways, and looking with the other towns of the Massachusetts Colony for the day when she should take her place with them in the new era of prosperity which was promised. Her industries and her location were excellently placed for a share in the gains of the promised era.

The newcomers to Framingham were not all of English descent. There were several families of Acadians who had been sent out from Nova Scotia. They sought refuge here and remained for a

1. Town Records - 1746. In Office of Town Clerk, Framingham, Massachusetts.

2. Temple, History of Framingham, p. 133.

number of years. They may have intermarried in this area and contributed their share to the development of the town. There were negroes, too, slaves belonging to the early settlers. Prince Yongey was a famous negro character in Framingham. He was a slave who had been bought by Joseph Buckminster. He was brought here from Africa when he was twenty-five years old. In his native land he had been a person of considerable renown. In Mr. Buckminster's family he proved himself a faithful servant. Later he owned a piece of land, built a home and could have been a free man, but he refused his freedom when it was offered to him. He lived a useful life as a citizen in early Framingham.¹

The colored population of Framingham also included Blaney Grusha, Jim Riggs, Peter Salem, and Crispus Attucks, people who distinguished themselves during the Revolutionary War.²

This mixed population led to a strong feeling of race prejudice in this town, as in all towns of the Colony. Framingham was, therefore, faced with the problem of segregation as early as 1755. Pews in remote parts of the church galleries were assigned to the negro population. Cabins were built for them on the outskirts of the town.³

The old school law of 1627 which is the foundation of the school system of Massachusetts as we know it today required that

1. Temple, History of Framingham, p. 133.

2. Ibid., p. 200.

3. Ibid., p. 199.

any town in which one hundred or more families were settled should set up a grammar school. The master to be chosen must be able to "instruct youth so far as they may be fitted for the university."¹

The people who came to Framingham to build homes wanted their children to learn to read and write. They provided for a teacher as early as 1706. But the scattered population made it difficult to establish a central school. The town provided a school in each of the six outlying districts.²

Women called dames were employed to take charge of the education of the younger children of the district. The children came to the home of the dame. As she sat knitting, sewing or spinning, she listened to her pupils recite, each in turn, the letters of the alphabet. She entertained them with stories from the Bible, always bringing out the moral plainly, though not always clearly, before the young learners. The older pupils in the group brought their New England Primers from home and they read such moral lessons as "Pray to God," and "Hate Lies" and other selections of proverbs arranged alphabetically.³

In 1717 the selectmen of the town were summoned to appear before the General Court to answer for not having a grammar school according to law. The Town Records show that the select-

1. George H. Martin, Evolution of the Massachusetts Public School System, Appleton & Co., New York - 1915- p. 10.

2. Temple, History of Framingham, p. 400.

3. Martin, Evolution of the Massachusetts Public School System, p. 12.

men speaking for the town informed the Court that schoolmasters were unwilling to teach under the moving system. But the Court fined the town for this lack and continued to check on the progress being made toward providing a grammar school.¹

The first school house was finally completed in 1720. It was twenty-two feet by sixteen feet and was set at a little distance from the meeting-house. It had two fireplaces, one on each end of the building. No further description of the building has been preserved, but by drawing from pictures and sketches of other school building in the Colony at about this same period we can apply certain architectural features and inside arrangements to the Framingham grammar school.²

The one story building of logs or clapboards was all too small and lacking in architectural style if judged by present day standards. The inside arrangement made crowding easy. The fireplace and the door occupied one end of the room. The seats were arranged in long rows across the room, in terraces. The back benches had desks attached to them. The older pupils occupied these seats overlooking the younger members of the school. The teacher's desk was placed on a platform facing the terraced benches.³

1. Temple, History of Framingham, p. 403.

2. Ibid., p. 404

3. Martin, Evolution of the Massachusetts Public School System, p. 56.

The first grammar school master to come to Framingham was Mr. Pepper. He was paid thirty pounds a year and was allowed the free use of the building as a dwelling place for his wife and children.¹

The highways and roads of a community constitute a record of the material growth, the public spirit and the importance of the town. A traveler passing through notices roads radiating from a central point, the meeting-house. Then he knows it to be a community inhabited by people who have faith in God and in each other. He pictures these inhabitants as sociable and helpful. And he predicts for this town progress and industry.

Framingham had blazed bridle paths from the meeting-house to the scattered homes in the six districts of the town even before the charter of township had been received. These paths were so conveniently located that they became the routes of the present day highways through the town.

For more than one hundred years these first dirt roads with crude wooden bridges spanning streams extended from settlement to settlement and served to keep distant groups of struggling settlers in touch with each other and with neighboring communities. People traveled on horseback or on foot, and goods were carried by pack-horse.

The Old Connecticut Path had been established as a post route between Boston and New York since 1673, when Governor Lovelace of

1. Temple, History of Framingham, p. 404.

New York inaugurated the first American Postal service. Twice each month a postman on horseback with a blast of his horn announced the arrival of messages and flashed news of the colonies to the settlers along the route.¹

Overland travel gave rise to inns and tavern along the route. The early maps of Framingham show some fifteen taverns scattered over various parts of the town along the Old Connecticut Path. Since the rate of travel was not more than eight miles an hour, travelers from the west often found it convenient to spend the night on the road between Worcester and Boston. The tavern became the center of much social and political life of the community, as well as a place of rest for the weary traveler.²

To the tavern came the latest news, spoken by the traveler who had come overland, or later read from a tiny printed sheet, the first newspaper. Nightly a group of jolly townspeople gathered around the spacious fireplace with its blazing log. Many a joke was told and many a song was sung as this gay company entertained each other as well as the tired wayfarer who sought shelter here.

The Buckminster Tavern, located north of the monument at Buckminster square, was the scene of an intriguing spy episode during the early part of the Revolutionary War. It was here that

1. Harral Ayres, The Great Trails of New England, Meador Publishing Co., Boston, 1909, p. 17.

2. Temple, History of Framingham, p. 238.

the following sign hung, greeting travelers and amusing all who saw it:

"Stop, Gentlemen, and View the Show,
The Fox above, the Monkey below,
Walk, Gentlemen, within and see
The Fox (my wife), the Monkey - Me."¹

Some of these taverns were comfortable, for the times. Others were not so pleasant. The diary of Madame Sarah Knight, who was mistress of the Boston school that Benjamin Franklin attended, gives a vivid picture of the difficulties and discomforts borne by a traveler en route between Boston and New York in 1704. Madame Knight left Boston on Monday and arrived in New Haven, Connecticut on Saturday. In her journal she writes, "I then betook me to my apartment, which was a little room parted from the kitchen by a single board partition... But I could get no sleep because of the clamor of some of the town toppers in the next room... I set my candle on a chair by my bedside and sitting up, fell to my old way of composing my resentments, in the following manner:-

I ask thy Aid, O Potent Rum!
To charm these wrangling Toppers Dum.
Intoxicate them with thy fumes,
O still their tongues till morning comes."

On another journey she wrote: "I hastened to bed supperless ... nevertheless being exceedingly weary, down I laid my poor crakes (never more tired) and found my coverings as scanty as my

1. George Marlowe, "Massachusetts Wayside Inns," Unpublished Manuscript, 1944, in Framingham Historical Society Collection.

bed was hard...and poor I made but one groan, which was from the time I went to bed to the time I riss, which was about three in the morning....¹

1. Marlowe, "Massachusetts Wayside Inns," p. 14.

The Revolutionary War Period

Something, no one of us can set to words is being threatened, but its value is clear to every man who loves this village, the house he owns, the stock he feeds, the land he plows, the mill or the cooper's shop or smithy. These are the properties of a free and happy people. Round them center the rights of human beings.

Our privilege to live as we choose came through the courage and sweat of our fathers who found this land, cleared it and passed it on for our labor. When we drove the Indians back and fought the French, we fought for these things.¹ To preserve them we must be prepared to fight again.¹

Throughout the colony, clergymen were preaching thus, to their congregations in 1768. England complained that the "Clergy preach sedition". The colonists listened to their chosen ministers of God and waited for the future to allay their fears.

The English Parliament had repealed the Stamp Act, but had clapped on a duty on certain staples including tea. Boston refused to accept the odious tea when it arrived. "What," asked Boston, "did her sister towns intend to do?" In response, Framingham called a town meeting and drew up resolutions similar to those of other towns.

1. Townsend Scudder, Concord: American Town, Little, Brown Co., Boston, 1947 - p. 30.

Jan. 25, 1774. That we ourselves, or any for or under us, will not buy any teas subject to a duty, nor knowingly trade with any merchant or country trader, that deals in the detestable commodity. And since such means and methods are used to destroy our privileges, which were purchased by the dearest blood of our ancestors, those that stand foremost in a proper defense of our privileges, shall have our greatest regard; and if any shall be so regardless of our political preservation, and that of posterity, as to endeavor to counteract our determination, we will treat them in the manner their conduct deserves.¹

The famous Boston Tea Party followed their resolve. Colonel Joseph P. Palmer, afterwards a resident of Framingham was a member of the Tea Party.²

Governor Bernard asked that these resolutions be rescinded. The General Court of Massachusetts refused to do so and the Governor dissolved the Assembly. To preserve internal order, British soldiers, "Lobster backs", were sent from Halifax. Two regiments arrived in Boston on September 28, 1768.³

The presence of British troops in Boston added fuel to the smouldering fire of discontent in the Colony. On March 5, 1770, an explosion occurred. A sentinel at the Custom House near the Old State House was pelted with snow balls and he called for help.

British soldiers arrived with loaded guns. Crispus Attucks, a conspicuous Negro from Framingham, brandishing a club in the soldiers faces, taunted them to fire. A volley was fired and Attucks and two of his companions were killed.

1. Temple, History of Framingham, p. 249.
2. Ibid., p. 250.
3. Ibid., p. 252.

Attucks was a slave belonging to William Brown, a prominent citizen in Framingham. It is known that Attucks was fond of the sea and it is possible that he was in Boston preparing to take a coasting voyage when the Boston Massacre occurred.¹

John Adams as defendant in the trial of Captain Preston said this: "Attucks was seen about eight minutes before the firing at the head of twenty or thirty sailors in Cornhill, and had in his hand a large cord wood stick. He was a stout fellow, whose very looks were enough to terrify any person. When he came down upon the soldiers at the sentry box, they pushed him off but he cried, "Don't be afraid of them. They dare not fire. Kill them! Knock them over!"²

Like a great wind along the seaboard, traveled news of the Boston Massacre. Inland to remote settlements, over the Atlantic, across the continent of Europe. March 5 came to be celebrated yearly in Boston as kind of a day of liberation. The spirit of independence hidden beneath the loyalty to Great Britain made itself manifest at these celebrations.

Joseph Warren delivered the address on March 5, 1775. Several citizens from Framingham were in Boston and listened with genuine admiration as he spoke these impassioned words:

1. Temple, History of Framingham, p. 252.
2. Ibid., p. 255.

"You will maintain your rights or perish in the generous struggle. However difficult the combat, you will never decline it when freedom is your prize. An independence of Great Britain is not our aim. No: our wish is that Great Britain and the colonies may like the oak and ivy grow and increase in strength together. But whilst the infatuated plan of making one part of the empire slaves of the other is persisted in, the interest and safety of Great Britain as well as the colonies require that the wise measures recommended by the honorable the Continental Congress, be steadily pursued, whereby the unnatural contest between a parent honored and a child beloved may probably be brought to such an issue as that the peace and happiness of both may be established upon a lasting basis. But if these pacific measures are ineffectual, and it appears that the only way to safety be through fields of blood, I know you will not turn your faces from our foes, but will undauntedly press forward until tyranny is trodden under foot, and you have fixed your adored goddess, Liberty-----on the American throne.¹

There were many signs of the approaching conflict with Great Britain. Meetings were called in the Fall of 1774 to elect committees of Safety. Preparations, both military and political were taking place throughout the Colony. The royal Governor was no longer obeyed. In 1773 Governor Hutchinson bereft of power had returned to England. General Gage then became Governor, obeyed only by the British Officers. The Provincial Congress, a sort of a hold over government, met at Salem, Concord, Cambridge and Watertown between 1773 and 1775. Josiah Stone, William Brown, and Joseph Haven were delegated to

1. Edward Channing, History of the United States Up to 1865. Macmillan - Boston - 1896. p. 140.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the financial aspects of the organization. It provides a detailed overview of the budget, including the projected income and expenses for the upcoming year. This section also discusses the various financial risks that the organization may face and the strategies used to mitigate these risks.

3. The third part of the document discusses the organizational structure and the roles of the various departments. It outlines the reporting lines and the responsibilities of each department, ensuring that the organization is able to function efficiently and effectively. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

4. The fourth part of the document discusses the various programs and services that the organization provides. It outlines the goals and objectives of each program and the strategies used to achieve these goals. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

5. The fifth part of the document discusses the various stakeholders of the organization and the ways in which the organization interacts with them. It outlines the various communication channels and the strategies used to engage with stakeholders. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

6. The sixth part of the document discusses the various risks that the organization may face and the strategies used to mitigate these risks. It outlines the various risk assessment methods and the strategies used to identify and manage risks. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

7. The seventh part of the document discusses the various opportunities that the organization may face and the strategies used to capitalize on these opportunities. It outlines the various market research methods and the strategies used to identify and exploit opportunities. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

8. The eighth part of the document discusses the various achievements of the organization and the ways in which the organization has improved over time. It outlines the various performance indicators and the strategies used to measure and improve performance. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

the Provincial Congress from Framingham.¹

These Framingham delegates were in turn named by the Provincial Congress as members of the local Committee of Correspondence. Meetings were called in Framingham in October of 1774. Reports of the work done by the Congress were acted upon and a Committee of Safety was elected. Also, in accordance with the recommendation of the Congress, provision was made for the enlistment of soldiers under the term "minutemen".²

The local Committee of Correspondence received the following notice which was read in public meeting in Framingham.

"Let us consider brethren, we are struggling for our best birthright and inheritance which being infringed renders all our blessings precarious in their enjoyment, and consequently trifling in their value. Let us disappoint the men who are raising themselves on the ruin of their country. Let us convince every invader of our freedom that we will be as free as the Constitution which our Fathers recognized will justify."³

By December of 1774 two companies of "minutemen" had been organized in the town. All had set their names to the same form which was first signed by Captain Edgell.—"We the subscribers, from a sense of duty to preserve our liberties and privileges: and in compliance with the resolves of the Provincial Congress, together with the desire of our superior officers, voluntarily enlist ourselves in readiness to march at the shortest notice, if requested by the Officers we shall here-

1. Barry, History of Framingham, p. 90.

2. Temple, History of Framingham, p. 264.

3. Ibid., p. 266.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results have significant implications for the field of study and may lead to further research in this area.

5. The fifth part of the document provides a conclusion and summarizes the key points of the study. It reiterates the importance of accurate record-keeping and the need for ongoing research in this field.

after elect."¹

Each one of these "minutemen" was expected to provide himself with a musket, bayonet, cartridge-box and thirty-six pounds of ammunition.²

By Spring twice each week for a full three hours the tread of marching feet could be heard on the Common in the vicinity of Buckminster Square. All through the winter, squads of men had been meeting at the homes of their officers and spending the evening going through the manual exercises. One of them reports: "I have spent many an evening with a number of my near neighbors, going through exercises on the barn floor, with my mittens on."³

There is an interesting story of one of these drills, as recorded in the diary of two British Officers, Captain Brown and Ensign D'Bernicre who were sent in February 1775 by General Gage to "spy-out" the country between Boston and Worcester. They were to take sketches of the country, marking out the roads and the distances from town to town, the nature of the country, the condition of the rivers, indicating the fording places etc. They were also expected to size up and report on the provisions which each town had on hand, such as, ammunition, powder, fire-arms, etc.⁴

1. Original copy at Framingham Historical Society Building.

2. Temple, History of Framingham, p. 269.

3. Ibid., p. 268.

4. Ibid., pp. 271-275.

The route of these British spies from Boston to Worcester took them through Framingham. On both trips, going and coming they stopped at Buckminster Tavern. On the return trip they noted in their diary the following report which concerns the Framingham area.:-

We arrived at Buckminster's Tavern about six o'clock that evening. The company of militia were exercising near the house, and an hour after they came and performed their feats before the windows of the room where we were in: we did not feel very easy at seeing such a number so very near us; however, they did not know who we were, and took little or no notice of us. After they had done their exercise, one of their commanders spoke a very eloquent speech, recommending patience, coolness and bravery,...and recommended them to charge us coolly, and wait for our fire, and everything would succeed with them.....After so learned and spirited harangue, he dismissed the parade, and the whole company came into the house and drank until nine o'clock and then returned to their respective homes full of pot valor.¹

It was probably Captain Edgell whom they heard addressing the men on this occasion in these words. "Arise! my injured countrymen, and plead even with the sword, the firelock and bayonet. Plead with your arms the birthright of Englishmen, the dearly purchased legacy left you." The British Officers can be dismissed with a smile. Within two months from this time Captain Edgell and his men "full of pot valor" were to meet the British troops at Lexington.²

1. Temple, History of Framingham, p. 282.

2. Ibid., p. 282.

With persevering purpose Framingham "minutemen" continued their training. When the call to action came from Concord on the morning of April 19, 1775, they were ready. The alarm sounded just before eight o'clock by the ringing of church bells and the firing of guns. Within an hour "minutemen" under the leadership of Captains Edgell and Eames and Gleason were assembled on the training field near Buckminster Tavern. Other soldiers probably joined the companies along the way. One hundred fifty three trained and brave men from Framingham marched along the Old Connecticut Path to answer Concord's call.¹

The Framingham men did not arrive in time to join in the fighting at North Bridge, but they pursued the flying British later in the day. Some of them figured in the assault at Meriam's Corner and at Lincoln Woods.²

On June 16 and 17 came the Battles of Bunker Hill and Breeds Hill. Three regiments under the leadership of Framingham men took part in these battles. Colonel Nixon and Colonel Brewer, both of Framingham were among the first to arrive.³

In the second advance of the British at Bunker Hill, Colonel Nixon was severely wounded. He had to be carried off the field. It is said that his life was saved by a silver dollar, probably a Spanish coin, in the pocket of his trousers.⁴

1. Temple, History of Framingham, p. 276.

2. Ibid., p. 276.

3. Ibid., p. 277.

4. Ibid., p. 277.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry must be supported by a valid receipt or invoice. The second part outlines the procedures for handling discrepancies and errors. It states that any mistake must be reported immediately to the supervisor. The third part describes the process for reconciling accounts and ensuring that all balances are correct. It mentions that this should be done at the end of each month. The fourth part discusses the need for regular audits and reviews. It suggests that these should be conducted by an independent party. The fifth part covers the topic of data security and confidentiality. It stresses that all information must be kept secure and only shared with authorized personnel. The sixth part talks about the importance of staying up-to-date with industry regulations and standards. It advises that all staff should receive regular training. The seventh part discusses the role of technology in improving efficiency. It mentions that new software should be adopted when it becomes available. The eighth part covers the topic of employee performance and motivation. It suggests that regular feedback should be provided. The ninth part discusses the importance of maintaining a positive work environment. It mentions that all conflicts should be resolved promptly. The tenth part covers the topic of budgeting and financial planning. It states that a detailed budget should be prepared for each year. The eleventh part discusses the need for contingency planning. It suggests that a plan should be in place for unexpected events. The twelfth part covers the topic of risk management. It mentions that all risks should be identified and assessed. The thirteenth part discusses the importance of documentation. It states that all processes should be documented. The fourteenth part covers the topic of communication. It mentions that clear communication is essential. The fifteenth part discusses the importance of teamwork. It states that everyone should work together. The sixteenth part covers the topic of innovation. It mentions that new ideas should be encouraged. The seventeenth part discusses the importance of ethics. It states that all actions should be guided by ethical principles. The eighteenth part covers the topic of sustainability. It mentions that the organization should strive to be environmentally friendly. The nineteenth part discusses the importance of customer satisfaction. It states that the organization should always aim to provide the best service. The twentieth part covers the topic of employee development. It mentions that all employees should have opportunities for growth.

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But the Framingham hero of the day at Bunker Hill was Peter Salem, a negro owned by the Belknap family of Framingham. He had been given his freedom in order that he might enlist as a minuteman in Captain Edgell's company. Later he was transferred to Colonel Nixon's regiment. He is reputed as having fired the shot which killed Major Pitcairn.¹

Edward Everett in his address at Bunker Hill, at the unveiling of the Monument Bunker Hill, June 17, 1857, honored Peter Salem thus: "...this monument is the monument of the day, of the event of the battle of Bunker Hill....of all the brave men who shared its perils alike of Prescott and Putnam, the chiefs of the day, and the colored man, Peter Salem, who is reported to have shot the gallant Pitcairn as he mounted the parapet...."2

General Washington arrived in Cambridge on July 3, 1775, as Commander-in-Chief of the Colonial Forces. These were a collection of undisciplined men. There was a sad record of crimes, lootings, falsehoods, disrespect for superiors, desertions, robbery among them. The patience, skill and courage possessed by General Washington in bringing something of order out of this disorganized group is remarkable. During the summer of 1775 he wrote home, :- "Could I have foreseen what I have experienced, no consideration upon earth should have induced me to accept this command."3

1. Temple, History of Framingham, p. 278

2. Copy of Address - Framingham Historical Society Rooms.

3. William Horace Clark, The Story of Massachusetts, Daniel L. Marsh and William H. Clark, The American Historical Society, Inc. 1938-Vol. I, p. 313

John Nixon of Framingham played no small part in helping to build a real military spirit in the camp. General Washington appointed Colonel John Nixon President of a general court martial organization on July 12, 1775. The first offender to be tried was Colonel Scammon from a Maine regiment, charged with "Disobedience of orders and backwardness in the execution of duty." The court held sessions on July 13th, 14th, and 15th and returned a verdict of "not guilty" on the 17th.¹

This was the first court martial of the Revolutionary War and the orderly, well organized manner in which it was conducted can be credited to the Framingham farmer, Colonel John Nixon, who had a record to be proud of from the beginning to the end of the War.²

Throughout the early months of the War enlistments were for short periods ranging from six weeks to eight months, Framingham men were called to defend Dorchester Heights in March 1776. Later that same month a company of seventy-eight men were raised with Simon Edgell in command. Eleven of these men figured in the attack on Ticonderoga.³

Throughout the fall and winter of 1775 and 1776, the siege of Boston continued. Colonel Nixon's regiment was stationed at Somerville awaiting reenforcements from Canada. One interesting feature in this siege was the arrival of a train of artillery

1. Justin Winsor, Memorial History of Boston, Macmillan, 1881, Vol. II, pp. 279-294.

2. New England Chronicle - February 29, 1776 - American Antiquarian Society, Worcester, Massachusetts.

3. Temple, History of Framingham, p. 268.

from Ticonderoga. Markers have been placed in the different towns through which Henry Knox passed with the cannon. One such marker has been placed on the lot in front of the Edgell Library in Framingham.

Colonel Knox, in a letter to General Washington on December 17, 1775 from Ft. George, wrote:- "I have made forty-two exceeding strong sleds, and have provided eighty yoke of oxen to drag them as far as Springfield, when I shall get fresh cattle to carry them to camp."¹

It would seem that these cannon were delivered here in Framingham, within a day's haul to Cambridge. General Washington probably sent for them as the need occurred.

The diary of John Adams records on January 25, 1776 the following incident which describes Framingham's part as an arsenal.-" About ten, Mr. Gerry called me, and we rode to Framingham where we dined. Col. Buckminster after dinner showed us the train of artillery brought down from Ticonderoga by Col. Knox. It consisted of iron, nine eighteen inch pounders, three-thirteen inch mortars, two-ten inch mortars, one-eight inch, one six and a half howitzer, and one eight Brass cannon:-eight three pounders.....After dinner rode to Maynard and supped there agreeably."²

1. William Heath, Memoirs of the American War. A. Wessels Co., New York, 1904, p. 385.

2. Charles F. Adams, Diary of John Adams-Familiar Letters, Hurd & Houghton, New York, 1816, p. 33.

With General Washington less than thirty miles from Framingham, at headquarters at Cambridge, the fight for Independence was more real to the people of this town than to those of the interior.

The siege of Boston ended with the evacuation of the British on March 17, 1776. General Washington and his army moved immediately to hold the New York area. Lieutenant Peter Clayes, Jonathan Maynard, Sam Frost, and Micah Daughtery of Framingham went with Washington.¹

When Massachusetts received the Declaration of Independence over the bold signature of her own John Hancock, President of the Congress assembled at Philadelphia, the Provincial Congress ordered that copies be printed and sent to the ministers in each of the parishes of the Commonwealth. The document was ordered read to the people at Sunday service.²

John Adams writing to his wife from Philadelphia, after the final draft of the Declaration had been sent out, had ventured a prophecy that the Day of Independence, July Fourth, would become a memorable day in the history of the New Nation. He believed that it would be celebrated by each succeeding generation as a great American festival. "It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of the continent to the other from this time forward, forevermore."³

1. Temple, History of Framingham, p. 279.

2. Allen French, The First Year of the American Revolution, Little, Brown & Co., Boston, 1925, p. 176.

3. Scudder, Concord: American Town, p. 119.

Framingham did not celebrate the Day of Independence in 1776, thus. Like hundreds of other towns in the new nation, she realized that the support of this declaration would exact a heavy cost. But the end would be worth the sacrifice. Carefully and quietly the town fathers entered the notice of the reception of the news of Independence in the Town Records of August 1776.¹

The preparations for war continued. Now these preparations were not against the French and Indians. These were preparations to fight Great Britain, the Mother Country of many of the settlers in Framingham. The thought of independence was contributing strength and fortitude to the cause of justice. Liberty had come to mean more than the redress of wrongs. It had come to mean the right to drive one's own ox-cart over the Old Connecticut Path to Boston with hay and grain, with hats and shoes for trading. It had come to mean, too, the right to make one's own laws in town meeting.

Among the merchants, landowners, and lawyers of the New England colonies were many Englishmen who were loyal to England despite the staunch stand for independence that was being taken on all sides.

The events of 1775 had driven many of them from Boston. By 1776, after the Declaration of Independence, some of those

1. Temple, History of Framingham, p. 281.

who had remained had so far recovered from their terror as to grow bold in their expressions of loyalty to Great Britain and disgust for those patriotic Americans who had taken up arms against the King.

During the early part of the war it became necessary, therefore, to watch the movements and the speech of these Americans closely, lest they jeopardize the cause of Independence. Only the most courageous of the loyalists were open Tories. Suspicion ran high and anyone who dared to say as little as a comment on the mighty power of the English Navy was regarded as an enemy.

Nathaniel Brinley who had been a summer resident of Framingham since 1760 was arrested in Boston in June 1776, charged with being a person holding views inimical to the cause of American liberty. He had been heard to say that the English Parliament was acting within its rights to revoke the Massachusetts Charter. Also, he had said that he approved of General Gage's conduct in Boston. He said on another occasion that some of his most intimate friends were America's worst enemies.¹

After a hearing Mr. Brinley was sentenced to confinement within the boundaries of the town of Framingham for a term of four months. He was made to furnish a bond of six hundred pounds with the assurance of good behavior; at all times during this

1. Temple, History of Framingham, p. 328.

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The second part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The third part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The fourth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The fifth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The sixth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The seventh part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The eighth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The ninth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself. The tenth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language itself.

confinement he was to show the greatest respect for the inhabitants of the "free and independent states."¹

The Committees of Correspondence, Inspection, and Safety of the town of Framingham, interpreted this sentence to mean that they had the right to make Mr. Brinley a prisoner. He was placed in the custody of John Fisk who lived in the vicinity of the Brinley Farm. The Committees took possession of his farm and personal property. The live stock on the farm was sold at public auction, the real estate became the property of the Commonwealth.²

In two petitions to the General Court, Mrs. Brinley pleaded for her husband on the grounds that "he had been compelled to work for John Fisk without the liberty to go more than twenty rods from the house without a guard." He was not allowed to use paper, pen and ink. And she had not been allowed to see him except in the presence of others. She requested that Mr. Brinley be allowed to go to some other town.³

It would seem that the decision of the Court, sent to the Committee of Inspection by the General Court in August 1776 ordering that Mr. Brinley be allowed to reside in the town subject only to the restrictions imposed upon him by the Court of Inquiry, caused much dissatisfaction among the patriotic Framing-

1. Temple, History of Framingham, p. 328.
2. Ibid., p. 329.
3. Ibid., p. 329.

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ham residents. Mr. Brinley was, therefore, not made more comfortable. In September of that year he was transferred to Newport, Rhode Island under the protection of Francis¹ Brinley, a cousin.

After the Revolutionary War ended, Mr. Brinley returned to Massachusetts and settled in the town of Tyngsborough where he died in 1814.²

The plight of the Loyalists was due to the ardent desire of patriotic Americans to use their whole power to protect and defend all and everyone of the rights and privileges for which they were sacrificing life and home. Anyone who was unwilling to share their views was regarded as an enemy and treated as such.

From this point on Framingham's part in the Revolutionary struggle can best be told by following the conspicuous records of several of her native sons during the weary years of fighting, and the heroism and sacrifice rendered by those who formed the "home front" of the Revolutionary Period.

By the Spring of 1777, the Second Continental Congress issued the first call, summoning "every seventh man sixteen years old and upward" into the service of his country for a term of three years. Framingham furnished fifty-three men in answer to this first call!

As time went on, group after group was called. Only the

1. Temple, History of Framingham, p. 340.
2. Ibid., p. 340

older men remained at home to farm the lands. The blockades had cut off the supply of goods from abroad. Food was scarce. Sheep were slaughtered for meat which meant that wool was lacking.

Many a Framingham family parted with blankets for the men in the Army, while they faced the winter without sufficient bedding.¹

The Town Records between 1778 and 1781 show repeated entries of sums granted by the town to supply the Army with beef, clothing, blankets, and ammunition. Town assessments to pay for these supplies ran high.²

The scarcity of money, bad credit caused by the obligation to hire money to pay soldiers bounties, the grasping spirit of men without principle who had money to lend, the exorbitant prices charged by those who had goods to sell, all were problems which contributed to the difficulties of winning the war. Framingham citizens at home took their places battling these economic problems, while her brave young men were winning freedom on the battlefields of Saratoga, Valley Forge and Yorktown.

Framingham joined with one hundred twenty other towns of the Commonwealth of Massachusetts, in 1779, in sending delegates to a meeting in Concord to devise a cure for these economic ills.³

1. Temple, History of Framingham, p. 303.

2. Framingham Town Records - 1782 - Town Clerk Office.

3. Temple, History of Framingham, p. 315.

At the town meeting held in Framingham on August 9, 1779, the delegates to the Concord meeting reported the work done. The people assembled to hear the important report voted to accept the "spirit of resolve....to regulate prices", and a committee of ten was named to state prices of labor, farm produce and manufactures. The records show that they set the prices for many things, among them, Bohea tea which was to be sold at \$1.33 a pound, while the wage per day in summer was set at fifty-eight cents.¹

The paper currency, crisp promises to pay, that had been issued in defense of American liberty caused problems which were not solved until long after the War of Independence had been won.

Wisdom, patience, tolerance and the will to believe in the ultimate realization of the American Dream, Independence, kept the inhabitants of Framingham from despair during the dark months of Valley Forge.

Perhaps the greatest contribution made by Framingham to the Revolutionary War is to be found in the conspicuous record of her native son, John Nixon.

General Washington had recognized Colonel Nixon's worth early in the war. At Cambridge and at Boston he had rendered timely and valuable aid in helping to organize an army out of a disorderly and undisciplined mass of men.

1. Temple, History of Framingham, p. 315.

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After the evacuation of the British from Boston, Nixon was assigned to the command of Governor's Island in New York, one of the most strategic posts at that time. The discouragement of the situation which is expressed in a letter written to Congress by General Washington adds to our respect for the greatness of John Nixon as a soldier. After the British attack on Governor's Island on August 26 and 27, Washington wrote- "Our situation is truly distressing. The check our detachment sustained has despirited too great a proportion of our troops, and filled their minds with apprehension and despair.....Great numbers of them have gone off, in some instances almost whole regiments."¹

After this defeat Nixon's brigade and the American Army withdrew to Harlem Heights. He was placed with the Central Division under the Generals Spencer and Greene.²

General Washington's orderly book carries this notation under September 16: "General Nixon's brigade is to retire to their quarters and refresh themselves, but to hold themselves in readiness to turn out at a moments warning."³

When Major Putnam in command of the northern division learned of Burgoyne's movements from the north, he ordered Nixon's brigade to advance immediately to Albany. The importance of this mission can best be understood by reading parts from letters sent

1. John Merriam-The Military Record of Brigadier General John Nixon, Unpublished Manuscript, Framingham Historical Society.

2. Ibid.

3. Ibid.

to Nixon by Schuyler. "The least delay", he wrote, "in marching up your brigade will certainly be attended with the most fatal consequences. Let me therefore entreat you to march night and day to come to me."¹

The brigade, when it did arrive must have been a disappointment to General Schuyler. Five hundred seventy-five fit for duty with several negroes and many small and feeble boys made up Colonel Nixon's brigade.

For almost a month this brigade worked clearing the land between Fort Ann and Wood Creek. They scouted, reporting the movements of the enemy, thus making possible the advance of General Gates and General Glover.

On October 10, 1777, General Gates, thinking that Burgoyne and his army had retreated to Fort Edward, started an attack on the camp at Saratoga. Colonel Nixon's brigade was assigned the first position in crossing the Saratoga Creek. Unknown to the Americans, Burgoyne had formed a line in the woods ready to support the artillery when the Americans attacked. General Glover was behind Nixon's men making ready to follow, when he saw a British soldier making across the meadow. He, the soldier claimed to be a deserter and gave proof that he was going to the Americans. The deserter gave Glover information which saved Colonel Nixon and his brigade from the clutches of the

1. Benson John Lossing, Life and Times of Philip Schuyler, Sheldon Co., New York, 1873, p. 66.

enemy awaiting his approach at Camp Saratoga.

The Colonel Nixon Brigade played a very direct part in bringing about the final surrender of Burgoyne on October 17, 1777.

This surrender brought to the American Commander-in-Chief the problem of what to do with the British soldiers. It was decided to move them to Cambridge. Colonel Nixon was named to accompany General Brickett on this mission.¹

This return to his native state gave him the opportunity to come back to Framingham. His wife had died during his northern victory. The family included several children the youngest only three years old. During a three month furlough Colonel Nixon married Hannah Gleason, the widow of one of his trusted soldiers, Micajah Gleason.²

Thus the two families were brought under one roof and Colonel Nixon was ready to depart once again to serve the cause of Independence. While General Washington was at Valley Forge, Colonel Nixon was stationed at White Plains, New York.³

In the Fall of 1779 Colonel Nixon was under the immediate command of General Washington at West Point. The scene of the war was now shifting to the south. Nixon's health had begun to show the effect of strain and privation. In September he sent

1. Lossing, The Life and Times of Philip Schuyler, p. 82.

2. Temple, History of Framingham, p. 332.

3. Ibid., p. 334.

his resignation to General Washington as follows:

Camp, Sept. 8th., 1780.

Dear Genl. The present state of my health is such that I am constrained by necessity that by no means corresponds with inclination to beg leave to resign the command I have the honor to hold in the army, and you may be assured Sir, that this application does not arise from disgust to the service, but originates entirely from my ill state of health, and it gives me a most sensible pain to find myself reduced to so disagreeable a necessity when honor is to be reaped in the field of Danger. I have the honor to be with the greatest respect Your honors Most Obed and most humble Servt.

Jno Nixon, B G¹

He received an honorable discharge on September 12.

Horses and food were furnished him "for family use" which leads one to believe that his wife was with him on this return trip to Framingham.

Less than two weeks after his departure, in the vicinity of his last activities, Major André was under arrest and Benedict Arnold's treason was uncovered. Had Colonel Nixon remained longer in service it is not improbable that he would have served at the Court Martial of these two men.²

One of the youngest of the soldiers from Framingham was Jonathan Maynard. His service was made famous by a most unusual experience.

While stationed at West Point on May 30, 1778, Lieutenant Maynard with a small party went on a foraging excursion at a

1. Temple, History of Framingham, p. 334.

2. Ibid., p. 335.

considerable distance from the camp. The party was set upon by a scouting band of Indians and after a skirmish they were taken prisoners. They were conducted at a distance of several miles from the American lines, when a halt was called, and all of the party except Maynard were tomahawked and scalped.

Lieutenant Maynard wore a sword which the Indians considered a great prize. He was conducted to the camp of their Chief, Brant, where a brief consultation was held.

It was decided to burn the captive. The fagots were collected and he was tied to a tree. The fire was about to be kindled. Though Maynard was a stranger to all in the group, and ignorant of the fact that the Indian Chief was a Free Mason, as a last hope, Lieutenant Maynard gave the Master Mason's sign of distress. Chief Brant who was standing by recognized this sign. He ordered the execution to be postponed. Lieutenant Maynard was placed under guard, and in due time, was sent to Quebec with other prisoners. He remained in captivity until December 26, 1780.

Lieutenant Maynard rejoined his company at West Point in 1781. He continued his service at various points until he received an honorable discharge on November 19, 1782.

The legislative progress in these years of change can be included in the Revolutionary record of Framingham. The Provincial Congress which had been set up as the governing body of

1. Temple, History of Framingham, p. 293.

Massachusetts (1774-1775) was again termed the "General Court" by order of the Continental Congress on July 19, 1775.

After the signing of the Declaration of Independence, the question of a new constitution for the Commonwealth was discussed by the General Court. A Constitutional Convention was called and met first at Cambridge, later at Boston.

Framingham sent Josiah Stone and Benjamin Edwards as delegates to the convention. Here met the delegates from all the towns and cities of Massachusetts. Farmers, cobblers, blacksmiths, preachers, and statesmen came to discuss and prepare a Constitution for the Commonwealth of Massachusetts.¹

The wise men could see the need for giving up personal wants if the good of all the towns was to be sought.

Framingham, in town meeting, heard the report of the Constitutional Convention on May 17, 1780. The preamble and the bill of rights made a clear statement of the rights and privileges of both, the state and the towns.²

"Would it not be prudent" stated one of the delegates, "for individuals to cast out of the scale smaller considerations, and fall in with the evident majority, unless in the matters which their consciences shall constrain them to determine otherwise? Such a sacrifice, made for the sake of union, would afford a strong evidence of public affection, and union, and strengthened by the social feeling would promise a greater stability to any

1. Channing, History of the United States up to 1865. p. 89.

2. Temple, History of Framingham, p. 300.

Constitution and, in its operation, a greater degree of happiness.....to society."¹

In June 1780, the Constitution for the Commonwealth of Massachusetts was finally declared adopted and John Hancock was elected Governor.²

The news that sped from the South nearly six years after Concord and Lexington, told that Cornwallis had surrendered at Yorktown, October 17, 1781. This was America's first V. E. Day. For Framingham, for every village and town in the new nation, it gave notice that the years of war had ended.³

Framingham soldiers returned to their homes. Men struggled with neglected fields, they patched buildings and fences. Town, state and county taxes were high. Patriotic soldiers were confined to prison for debt. New sections were opening up in Maine, Vermont, New York, Kentucky and Tennessee. Many Framingham families moved on to these new frontiers.⁴

All along the seaboard, thirteen bickering, debt-ridden, trouble-torn states were trying to solve the economic and political problems of the nation, each in its own way. As free and independent states they had not yet come to understand that in "union there is strength".

1. Scudder, Concord: American Town, p. 123.
2. Clark, The Story of Massachusetts, p. 96.
3. Ibid., p. 106.
4. Temple, History of Framingham, p. 303.

The events of the six years following the surrender at Yorktown taught the new nation a valuable lesson. People had many voices and many ways of making them heard. A strong union of the states must be devised if the nation was to survive.

A Constitutional Convention was called to meet at Philadelphia in the Spring of 1787. In September of that year the delegates at the Convention made known the results of their long session. The new Constitution was sent to the states for ratification.

Again, the citizens of Framingham called a town meeting on December 10, 1787. The assembled group heard: "We, the people of the United States, in order to form a more perfect union,do ordain and establish this Constitution for the United States of America."¹

A delegate to the state ratification convention to be held in Boston was chosen in Framingham. Captain Lawson Buckminster was named to represent this town. With three hundred fifty-nine other delegates from Massachusetts, Captain Buckminster helped to decide the fate of the new Constitution. Sessions were held from January 9th. to February 6th, 1788.²

James Madison wrote to George Washington during the early months of 1788, that if the Constitution should be rejected in

1. Temple, History of Framingham, p. 313.

2. Ibid., p. 314.

Massachusetts, it would be rejected also in Virginia, but were Massachusetts to decide favorably, Virginia would follow.¹

At five o'clock on the afternoon of February 6th, a vote was taken as to whether or not the Convention, in the name of the people of the Commonwealth should assent to and ratify the Constitution of the United States of America. One hundred eighty-seven answered "yea", and one hundred sixty-eight "nay". By a narrow margin of nineteen votes Massachusetts accepted the Constitution. Lawson Buckminster of Framingham with other leaders of public opinion, John Hancock, Samuel Adams, Christopher Gore, Rufus King, voted "yea".²

The only other affirmative vote from the nearby towns was from the Concord delegate, Joseph Hosmer.³

Framingham, by the vote of her delegate was one of ten towns in which a change of vote would have recorded Massachusetts as having refused ratification.⁴

The ratification was received with great joy in Boston. A grand procession moved from Faneuil Hall through the streets of the city. The Ship Federal Constitution on runners, drawn by thirteen horses, manned with a full crew of officers, seamen and marines, with full colors flying and some two hundred fifty Boston merchants, paraded until long after midnight.⁵

1. Henry S. Commager, Growth of the American Republic. Oxford University Press, New York-1942-p. 62

2. Channing, History of the United States up to 1865. Vol.III, p.110

3. Ibid., p. 110.

4. Ibid., p. 112.

5. Ibid., p. 113.

The final chapter of the era of Framingham in the colonial period closes with the ratification of the Federal Constitution. Edward Channing, in the closing paragraph of his chapter "At the End of the Era", writes:¹

In the thirty years that have just been passed in review, the American people had seceded from the mother country, established republican forms of government within the thirteen states, and had gone far in the readjustment of economic life to their new conditions. They had devised a colonial system that harmonized with their political principles and was to succeed in the coming century beyond that of any other colonizing country of the earth. They had adopted a form of federal government that was new to the world, republican in essence and imperial in power. These were large achievements for a single generation. No wonder that they looked forward with hope to the coming years. Announcing the ratification of the Constitution by New Hampshire and Virginia, the "Pennsylvania Packet" on July 14, 1788, thus advertised the establishment of the new union:-

SHIP--NEWS--EXTRA

"Arrived safe in port, the ship "Federal Constitution". Perpetual Union, commander. In her came passengers Flourishing Commerce, Public Faith, Confidence, Justice!"

Thus Framingham's colonial history moved on to a new era sometimes referred to as the Golden Era of Framingham. Her inhabitants had caught the vision of the great American dream through the years of striving to overcome the constants of the frontier. They had met the challenge when the fulfillment of this dream was imperiled. Wisdom, patience, and sacrifice had brought them a new birth of freedom.

1. Channing, History of the United States up to 1865. Vol. III, p. 132.

It is our privilege to-day to live in this beautiful town which was built by courageous and sacrificing individuals. These early inhabitants willingly gave their lives and their fortunes that that freedom might be our heritage. To preserve this freedom we must be prepared to sacrifice anew our lives and our fortune.

Places of Historic Interest in Framingham, Massachusetts

At Framingham Center

Revolutionary Monument. Site of old Training Field-
Buckminster Square.

Site of Buckminster Tavern. Main Street, North of Monument.

Old Mile House. Main Street.

Site of First Meeting House, 1699. Old Burial Ground.

Grave of Reverend John Swift.

Grave of Reverend Matthew Bridge, second minister, also
Chaplain in Washington's Army.

Grave of Reverend David Kellogg.

Site of First School House in Framingham.

Site of Stocks, near First Meeting-house.

Grave of Peter Salem, a Slave.

Grave of Captain Jonathan Maynard.

Graves of Soldiers in French and Indian Wars.

Graves of Revolutionary War Soldiers.

Site of John Fisk's Home, Main Street.

Abner Wheeler House, 1722. Main Street.

Site of Reverend Swift's House and his old well. Maple Street.
Tablet marks this spot.

Old Maynard Tavern. Neary House, 1713.

Old Houghton Tavern, 1796. Central Square.

Old Stone Slab. High Street.

Framingham Common. Training Field.

Memorial Hall. Town Library. South End of Common.

Soldiers Monument on Front of Memorial Hall.

Places of Historic Interest

Site of Second Meeting-House. Northeasterly Corner of Common.

The Old Academy Building. Vernon Street, Grove Street, Historical Society Rooms.

Captain Simon Edgell House, 1816. Edgell Street.

Matthew Bridge House, later occupied by Reverend Kellogg, Kellogg Street, 1747.

Indian Hill, Old Jacob's Favorite Summer Resort.

Framingham Normal School, First Normal School in the United States.

Old Sentinel Outlook. Normal Hill.

Israel Town House. Salem End Road, 1713.

Jonathan Maynard House. Pleasant Street.

Old Miles-Stones. Pleasant Street.

Salem End, settled in 1693 by Peter Clayes and other Salem Village Refugees.

Site of Garrison Houses and Salem Fort. Between Fenton and Peter Park Houses, North Side of brook.

Home of John Nourse, 1696-7. Salem End Road.

Indian Summer Camping Ground. Near Mouth of Cowassock Brook. Salem End Road.

Caleb Bridges House, 1693. Framingham Country Club.

North of Framingham Center

"Indian Cairn". On the highest point of Nobscot Mountain.

Site of Old Jethro's Wigwams. Near Precipice.

Indian Planting Fields. Below Precipice.

General Nixon's Cellar Hole. Near a spring on the North Slope of Nobscot.

Doeskin Hill. West of Nobscot.

The Red Horse Tavern. Wayside Inn, Sudbury.

Thomas Nixon House. West of #7 School House.

South of Framingham Center

Site of Indian Encampment. Southeastern Slope, Mount Wayte.

Boulder Marking Site of Eames Tragedy and Thomas Eames House.

Site of Indian Villages. Waushakamaug. Around Farm Pond.

"The Old Field", Indian Burial Place. Common, Concord Street.

Site of Clark Tavern. Concord Street.

Site of Sanger Tavern. Civic League Buildings, Concord and
Sanger Streets.

Old Red House, 1721. Union Avenue.

Site of Sweating Pit on Eames Land. Lincoln Junior High.

Site of Learned Garrison House. Brick House, now School Land.

Site of Henry Rice House. Second House Built in Framingham.

Captain Tom's Hill. East of Muster Field.

Cellar Hole of Attucks House, where Chrispus Attucks was born,
Near Muster Field.

Site of Peter Salem House. Near Moses Fisk House, Sucker Pond.

Harmony Grove, Franklin, Lexington, Henry Streets. Early gather-
ing place for Anti-Slavery
advocates.

Old Connecticut Path. Path traveled from Boston to Connecticut
in use as early as 1620.

The "W" bound-stone near Reformatory erected to replace ancient
black oak cut with "W" which
served as boundary of Richard
Wayte's land Grant. 1658.

Saxonville Area

Site of Indian Fort and Burying Ground. Fort Hill, Danforth Hill, Saxonville.

Indian Village at Falls. Water Street, Simpson Grounds.

"The Cochituate", outlet of the Lake. Site of Indian Fort and Village.

The Old Fordway. Mechanics Street.

Site of John Stone House. First house in Framingham. On Otter's Neck.

"New Stone Bridge" of 1673. Potter Street.

SURVEY OF THE TEACHING OF FRAMINGHAM HISTORY
IN THE SCHOOLS OF FRAMINGHAM, MASSACHUSETTS

Grade _____

Enrolment _____

QUESTIONNAIRE

		Yes	No
I.	Do you teach a formal course in Framingham History?		
	1. If "yes," how much time is devoted to it? _____		
II.	Do you teach a correlated course in Framingham History?		
	1. If "yes," what percentage of time is devoted to it? _____		
	If you have answered "yes" to either of the above questions, please check the following:		
III.	What materials do you use?		
	1. Notebooks		
	2. Temple's History of Framingham		
	3. Clippings of Interest		
	4. Narration		
	5. Maps--Charts		
	6. Stereopticans--Slides		
IV.	What methods do you use?		
	1. Excursions---Historic Landmarks Historical Library		
	2. Dramatizations		
	3. Floor Talks		
	4. Private Interviews		
	5. Guest Speakers		
V.	Have you made a study of Framingham History?		
	1. If the answer is "yes," please make a brief statement as to sources of materials used, etc.		

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